The Aryan Path

Point out the "Way"—however dimly, and lost among the host—as does the evening star to those who tread their path in darkness.

—*The Voice of the Silence*

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"THUS HAVE I HEARD"—

At the end of this month Christendom will celebrate the Nativity of its Master. It is not the day of the birth of Jesus. It is the day selected some centuries after his crucifixion. It was selected because it was a well known festival of the entire world of the wise pagans. In course of years the day has been solemnized and as the calendar now in greatest use in the secular world is the Christian one, the festival of Christmas has assumed some significance with non-Christian peoples also.

In the ancient world, this festival of the Winter Solstice pointed, among other things, to the power of renovation of Living Nature. It is appropriate that mystically inclined people try to use the subtle and mostly unknown but real influence of the psychic aspect of this Season. The period during which the Sun begins to move northwards was recognized as beneficent for making the spiritual resolution—to be born again. In the language of the Apostle Paul to the Ephesians (Chapter IV), we all must attempt to "put off concerning the former conversation the old man which is corrupt" (22) to "be renewed in the spirit of your mind" (23) and to "put on the new man which after God is created in righteousness and true holiness." (24)

The Birth of the New Man is spoken of by Paul in explaining the teaching of Jesus to Nicodemus—the need "to be born again." The carnal man should be starved—not an easy task to be accomplished merely by a resolve however solemn. The resolve is only the beginning, the attainment is far away. Between the resolve and the attainment lies hard work to —"be renewed in the spirit of your mind." This is an excellent phrase with a philosophical background and a practical intent. We must cease to concern ourselves with and to converse about the old man, "corrupt according to the deceitful lusts," and purify and elevate the mind, looking at the spirit of the mind,

The mind of the carnal man is deceitful and lusty—hypocritical and concupiscent. When the spirit of the mind is invoked, the very first result is the recognition that the New Man is created in the Divine Image, full of "righteousness and true holiness." (24)

The man who resolves to recreate himself must learn to recognize the truly beneficent power hidden within his mind. That power is of the Supreme Spirit, of which every human being is an aspect. Once that is recognized, the Divinity within each, which each one is, begins to shape the mind. The mind must be trained to co-operate with it. Therefore the initial step is to destroy the devil who has been allowed to occupy a place in the mind. (27) St. Paul names the aspects of that devil in us—Lie, Wrath, Theft, Corrupt Communication, Bitterness, Clamour, Malice. These will not go only because we say to the author of their being—"Get thee behind me." The subtle power of temptation assails us only when we aspire to be as one newly born. When the good resolve is taken then the forces of the earth jeer, "Look at this fellow, he has got religion." But with the resolve, the aspirant's New Life begins and he is tempted. He has before him the model in Those who have completely overcome temptations. Christ overcame Satan, Buddha Mara, Zoroaster Ahriman. They have pointed the Way, by precept and by example. Paul says to the Ephesians, "Grieve not the holy Spirit of God" (30) but "be ye kind one to another, tender-hearted, forgiving one another." (32). This endeavour will, in the progress of time, bring forth the New Man. The animal cannot become Divine; it has to become human; the human can become Divine. The wicked cannot become spiritual; they have to become good; the good can become spiritual. The selfish cannot become selfless; they have to become unselfish; the unselfish can become selfless. But none can become good without knowledge. All people, even the wicked, believe in good; but it is blind belief. Knowledge reveals what is good and why. It creates in us Faith in the Good and real Faith is enlightened. But what kind of knowledge? There is knowledge terrestrial and demoniacal. Satan is learned and has a lore of his own for his votaries. Celestial Wisdom, the true and eternal Gnosis, is different—of which Paul says, "none of the princes of the world knew" anything (I Corinth. ii, 8), nor do the *archons* of modern science. Pontius Pilate, the man of worldly knowledge, saw "the crown of thorns" and jestingly said of Jesus, "Look at this man." The devotee of Celestial Wisdom, the Kingly Science, sees in the Crown of Thorns the Power to suffer and to sacrifice; sees in Jesus not the King of the Jews to be scoffed at but the Word become Flesh, and so exclaims—"Behold the Man."

The Good Resolve of Christmas or Makara Sankranti or the Winter Solstice should enable us to apprehend the nature of the Great Sacrifice of the Noble Enlightened Ones. To perceive it means a step forward on the Path of Good, towards the Spiritual. Let us take it.

SHRAVAKA

THE TRAGEDY OF THE MISUNDERSTOOD MESSIAH

[Our esteemed contributor, **Dr. Hermann Goetz,** Curator of the Baroda Museum, does well to apply the test of conformity with Jesus's injunction, to love God and one's neighbour, to those who would call themselves Christians, as well as to see in him one of many great and selfless teachers and reformers. That Christianity has borrowed wholesale from other religions can be easily demonstrated, though how much of the deliberate borrowing can justly be laid at Jesus's door instead of ascribed to those who followed him may be questioned. The legend of the solar deity had certainly existed long centuries before the Christian era, and the conformity of the life of Jesus to the pattern set is so close as strongly to indicate the allegorical character of the Gospel accounts, an allegory which, it has been suggested, applies not only to the solar gods but also to the trials, sufferings and final victory of the candidate for Initiation into the Mysteries. Be that as it may, the message of Jesus is in harmony with that of his great predecessors, though adapted to his era and to his audience. The echoes of the Buddha's teaching, for example, seem very clear.—ED.]

Through all his life Jesus could rely on a little band of loyal disciples, and on individual followers in many places. His miracles and his sermons attracted vast crowds. But with all this he was, like all great mystics, a lonely man. Like a mother who understands her children and is loved and respected but not understood by them, his heart went out to the many, the poor and sick and wretched. But if he could find only curiosity or admiration he had to be grateful, also for loyalty and love. Understanding he could not find, and he had at last to be content if he could find at least blind, unquestioning faith. Ultimately he was a lonely man, except in the communion with his Divine Father. His message was not understood.

The intellectual background of his time stood in his way. The principal obsession of his contemporaries was a fanatic nationalism, very similar to modern National Socialism, and ultimately doomed to end in a similar disaster. The second force was the self-righteous ritualism and legalism of the Pharisees. The third trend was the rationalistic scepticism of the semi-Hellenized but often likewise nationalist Sadducees. And in this background there was also the superstition, magic and wild speculation of the Syrian, Egyptian and Hellenistic nature cults, in the process of degenerating into an institutional orthodoxy and vague syncretism in the midst of an urban world civilization. None of these intellectual trends was capable of understanding even a little of a message so utterly disregarding all exterior

forms, rites, classes, nationalities.

True, Jesus's teachings were not quite novel. Prophets like Isaiah had long ago tried to instil a supernational, ethical spirit into the Jewish state religion. But in his own time Jesus was the one who dared all the consequences of fulfilling the Law and throwing the traditional ballast overboard. For his time he was an extreme revolutionary.

But how was he to find an understanding public ? The intellectuals did not accept the obscure revolutionary rabbi from Galilee. Whether Pharisees or Sadducees, they had a vested interest in the existing social, though not in the political, order. The masses were obsessed by superstition or even mere sensationalism, or expected a social revolution, with or without a nationalist revival.

We have every reason to surmise that after the 40 days' retreat in the desert Jesus's fundamental ideas, as formulated in " the Lord's Prayer " had already been formed. But we know very little of his early activities. The response must have been very poor, not only in his native town. Thereafter we find Jesus working miracles, most of which can be well understood if we keep in mind the freeing and soothing spell which such a personality must have cast on the minds of people ridden by traditions and superstitions, even if they could only vaguely feel the mysterious force emanating from this strange rabbi. The usual popular exaggeration turned those events into the miracle stories we know, in which the laws of nature seem upset. But Jesus soon realized that the one essential miracle he could hardly achieve. He could heal sick bodies, minds and souls; but the truth which he tried to drive home just fell on deaf ears. Not that there were not many people who were willing to hear him. He found many followers amongst the neglected masses and some even amongst the upper class. But whatever he said was distorted into some conventional idea, fell back into some traditional pattern.

Thus Jesus had recourse to a more impressive method, *i.e.*, to overstatement. If the formulation of his teachings were driven to the utmost extreme, they could no more be misunderstood. This was the method of the famous " Sermon on the Mount. " Indeed, as a set of ethic commandments it was now understood. But their paradox formulation looked rather like some crazy asceticism of self-humiliation, with which also his listeners did not know what to do. For the loving spirit behind these commandments failed to enter their minds. These people were all children of the Heavenly Father like himself, but the Spirit of Truth did not come down on them. Was it that he alone had understood the Father in Heaven ?

It almost looks as if Jesus's self-confidence was temporarily shaken. He spoke of " the stone which the builders rejected " and, like every Jew of his time, he searched the scriptures for a confirmation of his

message. He did not doubt the truth of his own experience. But what was his mission? John, the great Essene preacher, had acclaimed him on the bank of the Jordan as he "who coming after me is preferred before me, whose shoe's latchet I am not worthy to unloose." And the next day he had exclaimed on seeing him: "Behold the Lamb of God, which taketh away the sins of the world." Lamb of God, the sacrificial lamb of the temple ritual! Where had this been written? "He is brought as a lamb to the slaughter." Thus the prophet Isaiah had spoken of the Messiah, the long-awaited Saviour of the Jewish people. "He is despised and rejected of men." His own experience! "He hath borne our griefs and carried our sorrows." Of how many had he borne the sorrows! "Hear ye and understand not." This was his experience with his preaching. "The spirit of the Lord shall rest upon him." Indeed, that was his life since he had met the Baptist. "With righteousness shall he judge the poor, and reprove with equity for the meek of the earth." The Sermon on the Mount! He was alone, because he was the Chosen One, the Son of the Virgin, the Saviour! The others, too, were children of the Heavenly Father, but He, the Son, had to drag them with him. Therefore, he had to be sacrificed as the "Just One," the "Lamb of God," how, he did not yet know himself.

Step by step Jesus identified himself thus with the just Messiah foretold by Isaiah, shaped his life on the pattern of that prototype. He adopted the eschatological language of the prophets foretelling the coming cataclysm. A man of his sensitiveness must have felt that the progressing disintegration of the heathen world had to land in chaos, and that the social injustice, canalized and deflected by vested interests and cynical intellectuals into a hysteric nationalism, some day would end in a terrible explosion. In fact, it was not difficult to foretell this. For social unrest was in the air, and minor revolts and their bloody suppression were almost the order of the day. Now Jesus developed that majestic, grandiose and yet so loving language which the Gospel of St. John has commemorated. "I and my Father are One." "I am the way, the truth and the life: no man cometh into the Father but by me." "A new commandment I give unto you; that ye love one another; as I have loved you, that ye also love one another." And he began to teach them that the son of man must suffer many things. "Greater love hath no man than this, that a man lay down his life for his friends."

His attacks had attracted the hatred of the ruling class. Nevertheless he had first avoided being dragged into the political troubles. Revolutionaries had already thought of making him the worldly Messiah. He had fled. But the growing tension with the Pharisees made him more and more an outlaw, turning

up by surprise and disappearing without vestiges. " The foxes have holes and the birds of the air have nests, but the son of man hath not where to lay his head." Then his expulsion of the vendors from the temple had caused a scandal.

Now he accepted even the revolutionary rôle. In all the attire of the Isaianic Messiah he entered Jerusalem, on an ass, surrounded by jubilant crowds. " Hosanna ! Blessed be the King ! " But this was his very failure. What they acclaimed again was a political leader of the national revolt against the Romans, not the Just One, the King of Righteousness. Since long he had felt that he was inevitably steering towards a catastrophe and had suffered from depression. " Now is my soul troubled....Father, save me from this hour. But for this cause came I unto this hour. Father, glorify Thy name ! "

Now the hour had struck. If the message of the true Messiah, the message of the children of a loving god, was to find any chance of being understood, he had to demonstrate it by acting as the Righteous One, " brought as a lamb to the slaughter." Thus at the Last Supper he instituted a sacrament like those which other cults had and which might perpetrate his message ; left the uproarious town and retired to the garden of Gethsemane, his apostles not yet realizing where all this would end. Here he was arrested, then condemned as a rebel, insulted by the disappointed and furious mob and at last was delivered to the torture of the cross. And he submitted, asserting his rôle of Messiah with a gesture of non-violence, of love and compassion even under torture : " Father, forgive them, for they do not know what they do, " in compassion for the masses and forgiving the weakness of his followers who had both defended and denied him in the hour of crisis.

And yet it was a heroic self-sacrifice. " My God, my God, why hast thou forsaken me ! " In these words on the cross there is contained all the despair and hope of Jesus. For it is the beginning of the 22nd Psalm : But that Psalm ends : " A seed shall serve him, it shall be accounted to the Lord for a generation. They shall come, and shall declare his righteousness unto a people that shall be born, that he hath done this." A seed merely for future generations ! It shows that even in this supreme hour Jesus was not sure that even this last horrible sacrifice would save his message. But he took the risk, and died. " Into Thine hands I commend my spirit.."

We need not go into the later history. Christ's death and resurrection have been explained on a strictly medical basis as a traumatic catalepsis and a subsequent temporary recovery before ultimate death. Undue importance has been given to this question. But the self-sacrifice of Jesus as a voluntary act of love, in the face of the most uncertain success of such a sacrifice,

is a much greater miracle. We know of only one similar case, the Muslim Sūfī al-Hallāj, though many martyrs of all religions and all sects have committed the same act. But hardly ever do we find that conjunction of tragic and heroic circumstances.

But with his death on the cross Jesus had committed the last act of adjustment to popular imagery. Isaiah had been vague as to the sufferings of the Messiah. But Psalm 22 takes part of its imagery from the mysteries of the old Phœnician and Canaanite nature cults. For the young god dying on the tree of sacrifice was "Our Lord" Adonai (Adonis), son and lover of the great nature goddess Astarte. And Jesus, the Messiah, the sacrificial lamb, died, likewise young, according to the pattern of the god sacrificed for the salvation of mankind.

And he must have been aware of this symbolism. For the sacraments which he instituted at the Last Supper are the symbols of the dying and reborn vegetation god; on that occasion Jesus ate with his apostles the sacrificial lamb, his own symbolic prototype. But the sacrament that he instituted was of bread and wine, wine the symbol of blood and the spirit, of Adonis, Tammuz, Dionysos. Jesus must have known the sacramental customs. With the institution of this sacrament and his death on the "tree" he took the last step in a growing adjustment from an ethical message founded on a mystic experience beyond all those religious symbols, to a new cult based on the age-old pattern of religious archetypes. Not that he resumed a heathen cult practice, but he who had used so many nature phenomena for parables of the life divine, had surely been sensitive to symbols expressing both his message of the creative life and the fruitful rebirth from the death which he already saw before him. "Verily, verily, I say unto you: Except a corn of wheat fall into the ground and die, it abideth alone; but if it die, it bringeth forth much fruit."

But this archetype of the reborn vegetation god was now transfigured from the symbolism of material nature to the symbolism of the Spirit. And with it the complementary archetype of the earth goddess came back, his mother Mary, the Virgin chosen by the Lord, now transformed into another Queen of Heaven, a queen not of fertility, but of purity of the heart. And therewith Christ's message was reintegrated in that imagery which alone the masses can understand, raising it to a higher, purer level.

The tragedy of Jesus Christ, the tragedy of not being understood and of a heroic struggle to the bitter end against the failure of his hearers to comprehend, reveals two aspects of Christ's message. One is the pure experience of the great mystic: "Thou shalt love the Lord Thy God with all thy heart, and with all thy soul, and with all thy mind." In this Jesus is in accord with all the great mystics of all religions and all nations. Measured by this standard,

Buddha (notwithstanding his refusal to define Nirvāṇa), Chaitanya, Tukārām and Mīrā Bāi, or Lao-tse and Chuang-tse, or al-Hallāj, Jalāl-ud-dīn Rūmī, Attār, Bībī Rabia, and many others are much more of his kind than many Christian or other religionists who have regarded it as their duty to harass and persecute people in the name of what they have believed to be orthodoxy.

The other aspect is Jesus's growing adjustment to the ideologies of his public: first his paradoxes, which should be taken as no more than such; then his self-identification with the Messiah of Isaiah, the Lamb of God offered as a sacrifice for the sins of mankind; and at last with the Syrian nature god dying on the tree whose symbols had been bread and wine. It was this last adjustment which made Christ's message acceptable to the masses, which made it a world religion. But this imagery was accidental. If Jesus had been born in India, he would have been forced to speak through the traditional imagery of India. If he had been born in China, he would have found a Chinese form of expression. Fundamentally it is irrelevant.

And yet it is not irrelevant. For in all their many national and historical varieties the archetypes of the great religions are identical: God the Father, God the Child, the Mother Goddess, the Virigin Goddess. For these are the archetypes of human interrelations, and thus also archetypes of the emotional relationship between man and the universe, *i. e.*, God. In selecting the Father type, Jesus had merely followed the patriarchal society pattern of his time and his country. Nevertheless, the "Prayer of the Lord" deals merely with the relationship between man and God, man and the universe, man and man. The special imagery which Jesus at last adopted was merely a vehicle for this relationship and for his rôle as its prophet. What he was highly concerned with was the underlying spirit, the spirit of life, the spirit of love, the spirit of truth.

A genuine follower of the Christ, therefore, is not he who accepts the traditional imagery of Christianity, but he who, in whatever religious framework, can love God with all his heart and all his soul, and all his mind, and his neighbour as himself. And a heathen is not he who has grown up in any other religious tradition, but he who kills the true Spirit with ritualism, formalism, nationalism, institutionalism; everyone to whom exterior forms seem more important than the Spirit. He is the idolater, the heathen, and he, too, is found all the world over.

HERMANN GOETZ

MODERN ESAUS

[**Dr. Alexander F. Skutch** is a naturalist with a reverence for life, an independent thinker who refuses to accept unchallenged the philosophic shibboleths of many of his *confrères*. Several of his thoughtful essays have appeared in our pages. He challenges here the materialistic assumptions which ignore all evidence but that of the senses and which have not even logic to commend them. Accepting these assumptions, the man of today not only denies his human dignity but recklessly barters away the mutually helpful sympathy with the other parts of the "transcendent Unity" which should be his.—ED.]

Then Jacob gave Esau bread and a pottage of lentiles; and he did eat and drink, and rose up, and went his way: thus Esau despised his birthright.
(*Genesis*, 25 : 34.)

Scientists and those philosophers who follow the "naturalistic" tradition attempt to explain the universe on the basis of sensuous experience alone. The examination of the world by means of the senses leads finally to the notion that all bodies are composed of minute particles called atoms, although these atoms have never been directly seen, heard, or felt. Because their existence was postulated solely to explain certain empirical data, it was unnecessary to attribute to them qualities other than those required to account for such phenomena. Thus the initial assumptions of science and the "positive" philosophy built upon them rule out the possibility of ideal or spiritual qualities in the basic stuff of the cosmos. This dismissal of non-sensuous attributes is a necessary outcome of the decision to explain the universe wholly on the basis of the information conveyed to us by our sensory organs; but the choice of these particular features of experience is itself somewhat arbitrary. It lightly dismisses other elements in our total experience that are no less real to us.

The "naturalists" claim a continuity in their tradition which they sometimes deny to the idealistic or religious interpretation of the world. They overlook the fact that the atom of Democritus and Leucippus differs from the atom as at present conceived, as much as the Jehovah of the Old Testament from the Brahman of the Vedanta. Indeed, the two kinds of atoms have nothing in common except the name. If the indivisible atom of Democritus has extension it would seem to have structure; yet we cannot conceive of a structured body unless it is made up of parts, which is contrary to the hypothesis. If it is divisible, then we either fall into an infinite regress or end up with an extended, indivisible particle, which, although smaller than the atom, confronts us with those very baffling aspects that we tried to

avoid by postulating its divisibility. The modern atom is said to be composed, among other things, of electrons, which combine the attributes of a particle and a wave. This hybrid entity quite baffles our conception.

Starting with these inconceivable ultimate particles, the scientist attempts to build up conceptually the complex world of everyday experience. He finds it impossible to explain all the manifold properties of molecules from the electrical properties of their constituent atoms. He cannot tell us how life arose from inorganic matter. He is equally at a loss to explain how consciousness in its varied aspects is engendered by the observable chemical and structural characteristics of living bodies. Still, he assumes that life and spirit are created solely by the aggregation and interplay of the ultimate particles whose properties he initially postulated merely to explain certain physical observations.

At no step in his conceptual synthesis was it permissible for him to ascribe to his constituent materials qualities which he did not originally attribute to them in order to explain those electrical, chemical and mechanical phenomena which led him to infer their existence. To have endowed these fundamental building materials with additional attributes at some point in his argument would have made him unfaithful to his initial assumptions and logically inconsistent. Thus the current scientific interpretation of the universe has the virtue of consistency but explains little except the electrical, chemical and mechanical phenomena that it was invented to elucidate. It is an excellent example of a clever *ad hoc* explanation.

The naturalistic philosopher cannot, without making himself absurd, deny the existence of certain subjective facts—of consciousness, with its modifications of will, purpose, joy, love and the like. Since these are not admitted to exist as properties of the materials assumed to be the original and only building-blocks of the universe, he is forced to regard them as accidents—transient, inexplicable derivatives of the primitive world-stuff rather than essential constituents of the universe. There is logically no other course open to him without a radical revision of his initial postulates.

As a consequence of this unsatisfactory interpretation of the cosmos, the naturalistic philosopher cries out that man, with all his sensibilities, hopes and ideals, is alone in a terrifyingly vast and appallingly indifferent universe, to which his purposes are utterly foreign, from which his aspirations can receive no support. A system of explanation which pretends to be rational and consistent concludes by admitting an effect—the hopes and aspirations of man—which was not even by implication present in the cause—electrical vibrations. Either an effect is implicitly present in its causal antecedents, or some wholly new creation has at some point surreptitiously intruded into the formative process.

A cause inadequate to its effect is at best one of several contributing factors.

In order to explain the characteristics of space and the outlines of things, the geometer selects certain simple elements, such as the point and the line, and makes a few basic assumptions concerning their nature. With his initial definitions and axioms he is amazingly successful in understanding the properties of plane surfaces and the shapes of regular solids, but he can tell us nothing of their mass, their colours, or their manifold other properties. If on the strength of his success in explaining the forms of things he were to declare roundly that their masses and colours were wholly a result of their geometric properties, although admitting that the present imperfect state of geometry prevents his presenting detailed proof of this assertion, he would be in precisely the same position as the scientist or the philosopher who proclaims that all our mental experiences are functions of the material composition of our bodies.

We should not hesitate to laugh out of court the geometer who made so extravagant a claim; yet half the world solemnly accepts the corresponding boast of the scientists and the naturalistic philosophers. Our thinking is immature until we realize that we shall get out of any system of explanation only constructs pertinent to the same order of being as the elements which we admitted as the foundation of this system, and shall never be able to account for facts of a radically distinct category. All our systems of explanation are perhaps more successful in revealing the nature and limitations of human thought than the character of ultimate reality.

The fundamental error in the scientific-naturalistic explanation of the world is prejudice in the selection of its data. The primary fact of experience is not a material external world but consciousness itself. Leaving aside the testimony of purely Idealistic systems, we may recall that Descartes, a Dualist, admitted the existence of matter on faith—he was certain that God was too good consistently to deceive men by means of their senses; and Santayana, a Materialist, reached the conviction that matter exists through "animal faith."

When we examine consciousness attentively, we find that it contains modifications of two sorts, some of which appear to be present in it immediately, so that it is impossible for us to exclude them, while others seem to reach it through the mediation of certain external organs; these we can shut out with greater or less ease.

The immediate modifications of consciousness seem to be more essentially parts of its being, for they persist through all the changes in our external conditions. Chief among these are will or purpose, which is the very pressure of life itself, and that which for want of a better term, we may call the mystic impulse, the

yearning for identification with a comprehensive whole. This impulse is often obscured by the passions engendered in the mind by the struggle to preserve separate bodily existence in a competitive world—by anger, hate, envy and avarice—but it seems always to lurk in the depths of the spirit, and to become manifest when these violent emotions are quiescent.

The organs of sense appear to have developed in accordance with the rule of parsimony, which governs adaptive evolution, and to be on the whole not much more ample in range or acute in distinguishing details than they need be in order to guide their possessors along the treacherous path of life. Our whole sensory equipment reveals to us only a small fraction of the many classes of vibrations to which our bodies are exposed. Certain kinds of radiation penetrate us through and through without causing the least sensation.

In view of this economy in the organization of our sensory equipment, it is not surprising that we possess no special organs to convey to us that of which we are immediately aware. Their presence would result in a duplication of function inconsistent with the whole scheme of organization of our sensory system. What need have we of special organs to reveal to us those aspects of reality which are presented directly to the mind because they are also fundamental constituents of our own inmost being?

Thus, when we decide to build our system of nature solely upon an empirical foundation, *i.e.*, upon the evidence of our five special senses, we make an arbitrary selection among the whole content of consciousness. Nay more, we give preference to those forms of awareness that are most likely to lead us astray. For a smattering of anatomy and physiology makes it clear that the signals which reach the eyes, the ears and other sense-organs are received by an elaborate apparatus which must radically transform them in transmittal to the brain. There is no reason to postulate close resemblance between a modification of consciousness and the corresponding event in the external world.

Our senses, then, report to us a few special facets of a bewilderingly complex world, and do this with a degree of transformation or distortion that we are unable to assess. Is it likely that they will provide us with a truer or more adequate representation of the nature of reality than the intimations which the mind receives immediately, with no elaborate cellular structures separating it from their source?

As Eddington proposed, let us admit the equal significance of all the contents of consciousness, which are the only possible foundation for any view of the universe, whether Materialist or Idealist. No other course seems likely to yield reliable results. When we give due attention to all the facts of experience, we find, among others, purpose. The human mind has no more constant

attribute. Whence comes this pervasive purpose? Is it conceivable that it could be engendered by the chance concatenation of vibrating particles, themselves wholly devoid of purpose?

If we claim that the purposiveness indubitably present in the human mind is something wholly absent from the surrounding world, we violate that principle of continuity upon which the naturalistic tradition so strongly insists. We must either assign to the mind an origin distinct from that of the natural world, or admit in the effect something utterly foreign to the cause. Some of us are so strongly attached to the principle of continuity that we wish to apply it more consistently than the Materialists. To us it seems evident that the purposiveness that inspires our lives is only a particular expression of the purposiveness pervading the universe.

The same conclusion is forced upon us by another line of thought. Let us suppose that a man intends to write a book and, having meagre means, has to produce the food he will need while engaged in literary composition. He digs a plot of ground and sows the seeds. These are purposeful occupations, in the narrow sense that he deliberately performs an operation while visualizing the desired result. The germination of the seeds and the growth of the plants are not purposeful in the same sense; they are processes independent of the man's volition and apparently involve no deliberate intention on the part of the vegetables. Harvesting the produce, cooking and eating the food, are also purposeful activities in the narrow sense, although the last may be a purely instinctive act. But the digestion of the food and all the subsequent complex metabolic processes are carried on independently of the man's volition and in a manner he can scarcely conceive. Writing the book is again a purposeful activity, although all the original thoughts it contains come into the author's mind quite spontaneously and are practically independent of his volition. If we define a purposeful act as one whose final product we have in view, how could the creation of an original thought be purposeful? In so far as it is novel, we cannot foresee what it will be.

In the whole enterprise which engages our author, certain activities are carried out in obedience to his conscious will and with definite ends in mind. Certain others are independent of his will and not purposeful in the narrow sense: these include all his truly novel inspirations, to say nothing of the growth of the vegetables, the rainfall, the sunshine and other natural factors upon which this growth depends. All the coarser operations would commonly be called purposeful; none of the subtler and more delicate processes are purposeful in the conventional meaning of the word. The distinction between purposeful and non-purposeful activities may be superficially useful; but if we maintain that it is funda-

mental, we break up all of our larger enterprises in such a fashion that the parts are individually futile. Purposeful actions can be performed only with the co-operation of non-purposeful processes, and by this division life is shattered into segments individually ineffectual and meaningless.

The only escape from this theoretically untenable and practically disastrous fragmentation of life is to recognize a purpose pervading the whole continuum of which our conscious lives are a minute portion, and of which our more definite purposes are particular instances. We might look upon our more sharply defined purposes as crystals immersed in a solution of universal purposiveness. The vital purposes of the lower animals and vegetables would appear to be less clearly outlined crystals of the same salt. These crystals, great and small, could not be supported save in an ambient permeated with purpose.

Today on every side we hear the cries, now wistful, now despairing, now boastful or exultant: "Man stands alone!" "Vain is our hunger for cosmic support." "Humanity is the only branch of the animal kingdom with a future, all the others are evolutionary blind alleys." "Nothing non-human is worthy of our worship." This view of the universe and our place in it is the offspring of a pathetic blindness wedded to a colossal egotism. It is the result of refusing to admit as valid the testimony of any part of our total experience that does not seem compatible with principles of explanation deliberately selected to clarify only a particular segment of that experience.

It is an outcome of stubbornly refusing to see the deep resemblances between ourselves and the creatures of other kinds that surround us, or of stupidly believing that to recognize such similarities is to degrade ourselves. It is a result of looking only outward and rejecting the testimony within us, of childishly assuming that five special senses can reveal the whole of reality to our groping minds. Those cries of terror and distress are not the lamentations of men who have resolutely examined every avenue open to them before admitting that they can go no farther; they are the frightened cries of straying children who feel themselves irremediably cut off from home because the first street they happened to enter turned out to be a *cul-de-sac*.

Why, then, do we cling so stubbornly to a view of the world obviously constructed without full regard to the total testimony of our experience, a view that does so much violence to our nature? Is it not merely because this view is intimately associated with a science and technology which give us wealth, power and creature comforts, albeit at the price of an intellectual disorientation that threatens to wreck the whole vast structure which they have so laboriously reared? Are we not modern Esaus, deliberately sell-

ing our spiritual birthright to these clever Materialistic Jacobs in return for a bowl of pottage?

I have been thus severe with the Materialistic interpretation of the universe because at present it is the more aggressively dogmatic, and has such disastrous practical consequences. But pure Idealism is equally unsatisfactory. Each of these systems of explanation begins by concentrating upon one part of our whole experience, then finds itself unable to present a generally acceptable account of the other part. In the present state of our knowledge, the modest thinker will be a Dualist, even if a Dualistic philosophy is somewhat of a patchwork, like a house built half of stone and half of wood. Certainly we should all prefer to dwell in a conceptual edifice solidly constructed in a single piece, like a building of reinforced concrete, proof against the earthquakes of doubt and the gnawing termites of criticism.

But until the Materialist can tell us, far more convincingly than he has hitherto done, how life and, above all, mind are generated from the vibrations of electrons and atoms; or until the Idealist can account more cogently for the existence of a common external world, neither side in the perennial philosophic debate can claim to have established its point. If forced by the intensification of hostilities to abandon my neutrality and declare myself roundly for one party or the other, I should cast my lot with the Idealists—although I should not feel quite comfortable with them—because mind is known to me as an immediate datum, while I postulate the existence of matter merely upon animal faith, or something very like it. And if it is argued against me that mind, as I have direct intuition of it, is a puny thing to be assigned a status symmetric with that of the ponderous material universe, I reply that, whatever the universe may be in itself, as known to me it can never exceed the capacity of the knowing mind. The mind is equal in stature to everything it knows.

But Dualism, although attractive to some of us because of its rugged honesty, is at best a half-way house on the long road to ultimate wisdom. If we admit that mind is aware of material things, yet shares no common property with them, we must postulate some form of parallelism or a pre-established harmony, or divine intervention in every instance of cognition of the external world, no less than every time our volition results in changes therein. This seems an unnecessarily ponderous machinery of explanation, and apparently has few adherents at the present day. If, however, we concede that mind and matter interact directly, we must also allow that they possess properties in common; for entities which share not a single attribute cannot possibly influence each other. If mind and matter interact, they must both be manifestations or derivatives of some ultimate reality whose nature still baffles our understanding. A Dualistic interpretation of the experienced world points unmistakably to a transcendent Unity.

ALEXANDER F. SKUTCH

LOGICAL THOUGHT AND MATERIALISM

[**Mr. Charles J. Seymour,** author of *The White Light* and other works in the field of Psychical Research, Spiritualism, etc., presents here a simple but, he believes, a sound and valid analogy to bring out the inadequacy of Materialism in general and, in particular, the Communist ideology which rests upon Dialectical Materialism, to account for all the facts. The tacit exemption of any portion of the temporal process from the reign of law must eventually, in the eyes of thoughtful men, discredit any system built on such exemption. To ignore the causal relationship between observable phenomena and the forces of which they are the manifestation is to take the position of Topsy in *Uncle Tom's Cabin*, who disclaimed any parents, declaring that she " just growed. "—Ed.]

One who has a clear mental picture of world conditions in the past two centuries (to go back no farther) has no difficulty in understanding how the phenomenon of Communism arose. Given a certain philosophical and cultural background for the Industrial Revolution of that period, the Dialectical Materialism of which militant Communism is the expression was a quite inevitable outcome.

When Marx and his school propounded their theories they were seen by a great many people of those times to be self-evidently right in their description of the kind of effects that must flow from these and those specified economic causes. For instance—taking as an illustration one of the most obvious of those causes—the invention of the steam-engine could not fail substantially to alter the course of men's lives everywhere ; the new discovery must raise the tempo, affect and modify in a thousand ways men's interactions one with another. Particularly, arising from the changed conditions, a pronounced effect must be the setting up of an intensified dynamic relationship between master and man. So much new power must now fall into the hands of the " master class " that, " human nature being what it is," an increase in the extent to which Labour had always been exploited was certain.

This happened, of course : there *was* more exploitation.

The further industrial and economic developments which ensued, once the idea of the use of mechanical power on a large and still larger scale had been accepted, increased the tendency towards exploitation and (in the Marxian terminology) fostered the growth of the Proletariat.

This view of the historical process was, as far as the *immediate effects* on social life were concerned, an accurate one.

But in Marxism there is a fallacy which will prevent its becoming an ultimate, conclusive and comprehensive doctrine. This fallacy lies in the belief that the process of new

economic-discovery/labour-exploitation is an inalienable and inevitable one—a law, as it were, of the universe : a state of affairs that *must* come about in human relationships.

Such a belief could only have been held against that "certain philosophical and cultural background" to life of which I have spoken.

This background was provided by the materialistic philosophy which had gained so much ground at the onset of the era of the industrial revolution, due to the stage which physical science had then reached. "Science shows that man must behave thus and thus," said the Marxists, in effect. "You will get particularly plain evidence, now, that he *does* so behave. You will have outstanding evidence that blind forces (economic forces, as they happen to be at the moment) absolutely shape and govern his life, determine his thoughts and acts. There must be oppression by the power-wielders, because this is in human nature, which functions automatically, with self-preservation, self-interest, as its first law. At the same time there will necessarily be resistance by the exploited class—for this, no less, is in human nature. And so it must always be. Science shows that man is a machine, like the world itself. We can therefore speak with complete confidence of the point being reached where the dispossessed will in turn dispossess the possessors—that is, of an eventual world-dictatorship by the Proletariat."

The convictions of the doctrinaire Communist rest upon that. A revolt by the have-nots must come about because you *cannot* abrogate the law of cause and effect. They hold this belief with fanatical intensity.

....One pauses awhile and considers what fanaticism implies. It betokens a fear in the fanatic that what he so violently declares to be true may not be true.

Hence we see the reason for the physical force which the Communists seek to exert over their fellow men. The doctrine of inescapable world-revolution must *not* be proved false. They will hold man in such subjection that he *remains* a "determined" creature who *must* react to economic circumstances as their high priests have declared he must. In short, they intend themselves to make their theories come true.

It happens, however, that there are influences in the world which are gradually penetrating beneath the lid of the closed box, no matter how tightly it is nailed down.

For it is a fact that man is not merely "economic man." Man is a spirit, a free *soul*, whatever may be done to his body and his mind.

Therefore Communism—doctrinaire Communism—can never become universal because right at its core there is a fundamental falsity: it is ignorant of the true nature of man.

To the extent that mankind can be shown that the materialistic doctrine itself is a false one, the retreat of Communism will be hastened.

Men of these times are beginning to doubt the inviolability of the materialists' dicta—just as, in a former epoch, men began, under the impact of 17th-18th century mechanistic science, to doubt that the universe has a spiritual basis.

There is a gradual awakening to spiritual values (a part of which is attributable to science itself, with its latter-day "point-events" terminology and its objections to substance). And it is clearly to be seen that this awakening is now running counter to the desire to exploit. As the enlightenment proceeds it will not be possible in the future to diagnose human social relationships in the old hard-and-fast "economic interpretation of history" terms. Dialectical Materialism, therefore, merely describes *one phase* in the evolution of man.

Anything one can do to increase today's doubts concerning the validity of the Materialist position is a step in the right direction.

Now it is the proud claim of the Materialists that their philosophy is the outcome of logical and adequate thought, while those who "believe in spirit" are wishful thinkers or half-thinkers.

This can be challenged—and I feel challenged even upon the Materialists' own "rationalistic" ground.

Some time ago, in an attempt to examine their claim in my own way, I sketched out the following, as an analogy:—

A man and his two sons go out into their garden, and there they find that a rubber ball is just bouncing into the air from the lawn.

The younger of the boys, Tommy, a small child, runs up to try to catch the ball on its next bounce, but fails to do so.

The other boy, John, older by some years, cries: "Look out! I see where the ball is going to bounce next. It will go straight through the glass of our greenhouse!"

He has judged correctly: this happens.

The father thinks: "John reasoned aright about the direction of the next bounce." But his thought proceeds: "But how about the ball itself? And how did it get here?" And of course he decides: "Somebody is responsible for its being a ball and for its being in our garden."

Tommy, the infant, is too young to know enough about the behaviour of moving balls to be able to tell the next direction of this one when it leaves the ground.

John has been able to estimate the direction correctly because experience has taught him that a ball of this kind and size, hitting ground that has these and those features, with such and such force, must rebound in a particular manner and direction.

The most mature mind, the father's, has turned to the question of the *origin* of the ball and how it came to be in the garden and to be bouncing at all.

The "going into the garden" represents our birth into this world,

when we become aware of the forces of nature.

The ball represents those forces—the physical universe with which we are confronted, or, to simplify the concept, say the unit of the physical universe, the atom.

Little "Tommy" stands for the "natural man," the great bulk of mankind who take the phenomena of life, of the world, for granted, without philosophical questioning, who concern themselves with nothing that has to do with the ball apart from the simple fact that a visible object is moving and doing certain things.

"John," the second son, is at the stage the Materialists have reached; they have studied the "ball," have found out what it is made of and what is in it (the rubber and air-cushion representing, of course, the physical and chemical activities and processes of the world) and because of this knowledge they are able to forecast what the ball will do next.

"John," if asked, might say something like: "I was able to tell little Tommy which way the ball would go next because of my experience of balls, which he lacks. Tommy would think that the next direction of movement was unpredictable, all being 'accident.' But I, of course, know that there was no accident: the ball *had* to go where it did. I could say where the ball would go because I know the nature of the forces that are locked in it and what must happen when they impinge upon the kind of ground that I saw beneath."

This is correct thinking.

But consider the next stage and I suggest that it should be well marked —*for this is the point at which the Materialists stand.* "John" (the Materialist) goes on to say that, although there is no accident about anything to do with the ball after he becomes aware of it in the garden, about everything that had to do with the ball (that is to say, the ultimate elements of the physical universe) before it appeared there *is* accident.

Naturally the father in my analogy, if John actually said this, would tell the lad not to be foolish. For if there is demonstrably "no accident" from a certain stage—the observable stage of the ball's history and progress—it is illogical to say that all has been accident in connection with the ball *prior* to the observed stage, right from the beginning, including its becoming a ball at all.

The father will ask John: "Have you ever had experience in your ordinary life of anything that 'just came'? Of course you have not. Well, then, do not suppose that the things that happen within your experience are unique. It is manifest that we are confronted with Law, with an orderly system; why should you suppose discontinuity anywhere? If you do so suppose, you must see that you are abandoning thought and becoming superstitious!"

Have not the Materialists done this—abrogated the rules of thought by which they stand absolutely?

They think correctly, logically, onwards from the point where the "ball" comes within their field of observation, but they cease to think (or, rather, they withhold their thought) concerning it prior to that stage. Where is the "thorough thinking"?...

* * *

That is a simple piece of writing —an "infantile piece," I have no doubt some Materialists would declare if confronted with it.

Yet does it not state the position correctly?

It seems to me that the Materialist remains such because he is unable or unwilling to step out of the "frame of reference" within which Victorian science (properly and necessarily so, one readily sees, for its special and authentic workaday purposes) functioned, and into the new frame which Quantum Physics first foreshadowed.

CHARLES J. SEYMOUR

FUNDAMENTAL EDUCATION

Fundamental education is not merely a literacy campaign; it considers life as a unit in order to improve it. Therefore, it tries to better the conditions for healthy living; to promote a fuller and more integrated life; to organize economic life on co-operative lines for more efficient agriculture and more productive and useful cottage crafts; to enable people to acquire literacy and maintain it and to express themselves artistically and culturally; and generally to lead an ordered and disciplined life.

Such at least are the objectives which the Mass Education Council of Burma has put before itself, as mentioned in Unesco's recently published *Report of the Mission to Burma*. In this manner it is proposed to bring education into workshops as well as homes, into recreation as well as work, to children as well as to young people and adults. The six-month programme covers courses in community living and the cultivation of social habits throughout the period; the principles and technique of adult education (40 hours); the culture and music of the country (60 hours); citizenship and the constitution of Burma (38 hours); rural uplift—reconstruction and village-planning (24 hours); world history and current affairs (46 hours); rural economics, animal husbandry and co-operation (35 hours); home crafts (82 hours); health and hygiene (50 hours); social services (53 hours); the working of Governmental Departments (14 hours); publicity and broadcasting methods (24 hours); and physical training and village games (throughout the period).

Each education team is to be composed of a leader, a literacy teacher, a woman home agent, a nurse, a recreation director, a teacher of practical agriculture and related activities, a cottage-industries instructor, a carpenter and an audio-visual mobile unit operator. The teams will try to organize responsible committees and encourage villagers to become leaders and take over work on their departure. The villages, further, are to try to obtain their own tools and equipment and construct their own workshops, sports grounds, theatres, class and lecture rooms and other facilities. From central villages as headquarters teams will go out to near-by villages. Women will be associated with the popular education movement, as it has been found from experience that their exclusion notably limits the effectiveness of any such effort.

BON—THE PRE-BUDDHIST RELIGION OF TIBET

[**Dr. R. de Nebesky-Wojkowitz,** Research Associate of the Museum of Ethnology in Vienna, who studied Oriental Philology and Ethnography at the Universities of Berlin, Vienna and London, has specialized in Himalayan and Central Asian cultures. For the past two years he has been engaged in research in the Indo-Tibetan borderland, studying there the various tribal cultures and early Buddhist as well as pre-Buddhist Tibetan beliefs and collecting for his Museum ethnographical subjects of the Lepcha and Tibetan cultures. He is therefore well fitted to write this article, which we are publishing in two instalments. He mentions in connection with the similarity of certain Buddhist magical ceremonies with those of the Bons that these are performed especially by lamas of the school which did not accept the great 14th century teacher, Tsong kha pa.—ED.]

II.—BON BELIEFS AND PRACTICES

An element common to Shamanism and the Bon religion is a tambourine-like type of drum, the most important implement of the Shamans, which is found with the *Bon nag* as well. The latter, like the Shamans, use it not only as a musical instrument, but also for various forms of divination. One of these methods is to determine, with the help of the drum, which demon is responsible for the illness of a man. After an elaborate rite, during which the Bon deities are invoked, offerings are made, incense is burnt and *mantras* are recited, a number of seeds—each representing one particular demon or a whole class of spirits—are consecrated and then laid on the drum-skin. Now a second drum is beaten rhythmically; the seeds begin to jump, and that seed which jumps highest will thus indicate which supernatural being is responsible for the patient's sufferings.

A very peculiar method of predicting the future, known to Bon magicians and Shamans alike, is the so-called scapulimancy, or prophesying by observing the cracks which originate on the surface of a freshly calcined shoulder-blade of a sheep. Some of the Tibetan sources claim that in special cases the shoulder-blade of a man has been used. Further parallels between Shamanism and Bon are belief in the existence of personal protective deities which compel a man to become a sorcerer and persecute him with illness and epileptic fits until he agrees to accept this office, or the use of coloured thread for divinatory purposes, etc.

One of the typical Bon customs which has found its way into Tibetan Buddhism is the so-called

gLud or scapegoat ceremony, which is performed for transferring to a substitute the evil forces endangering the life of a person. Nowadays, an effigy of dough is generally used as the scapegoat, but more frequently, in former times, a member of the lower classes undertook for a rich reward the playing of this rather risky rôle.

Dough effigies, produced with carved wooden moulds, have also partly replaced the animal sacrifices which were in vogue during the ancient Bon era; Chinese and Tibetan sources mention that, prior to the introduction of Buddhism, the Bon sorcerers used to perform annually a great ceremony, during which hecatombs of animals and even human beings were offered to the gods.

These old texts also name a number of interesting Bon ceremonies, details of which have not been preserved down to our times, *e.g.*, the "great rite of cleaning heaven," performed jointly by 12 Bon magicians, or special funeral ceremonies. The latter are mentioned in historical works in connection with the death of the Tibetan king, Gri gum btsan po, who had died in a duel; none of the Bon priests in the central provinces of Tibet knew how to perform the complicated funeral rites necessary in this particular case, and so three Bon sorcerers had to be called in from Kashmir, from the country of hBru zha (Gilgit) and from Zhang-zhung. They are said to have been powerful magicians who could fly on their drums—another Shamanistic feature—and to have been able to cut iron with the help of feathers.

A magical practice in which Bon priests are said to excel is the constructing of *mDos* or thread-crosses, complicated geometrical figures made of wood and coloured thread. The *mDos*, which nowadays play a very important part in many Lamaist ceremonies, are in some cases small sticks, bound crosswise, with the ends connected with thread, while on other occasions extremely complicated structures, some 15-20 ft. tall, are erected, for the manufacture of which miles of thread have to be used. The purpose of constructing these queer-shaped magical instruments is to build a "palace of thread," to be offered as a temporary residence to one or another of the many spirits believed to inhabit the earth, heaven and the seas. Simultaneously, the thread-cross acts also as a trap, in which the evil forces filling the air become entangled to be later destroyed, once the *mDos* is burned or broken to pieces. Thread-crosses are, therefore, even nowadays erected near sanctuaries or on the outskirts of settlements to protect the abodes of gods and men from the attacks of ferocious spirits.

The *mDos* are also used for mastering the forces which rule over snow, rain, wind and hail. Weather-making is one of the most important fields of Tibetan magic one in which again the adherents of the Bon faith are claimed to be specially proficient. Many a rural area of Tibet possesses

such a weather-maker—generally a magician experienced in the art of "black Bon"—whose task it is to ward off hail, which might ruin the crops, and to cause rainfall in times of drought. Even the Tibetan Government has two weather-makers in its employ who have to keep the hail from falling on the golden roofs of the Potala Palace or on the "Jewel Park," the summer residence of the Dalai Lama, as such an occurrence is considered to portend evil.

Hosts of mild deities, but also countless malevolent spirits, are invoked during the Bon ceremonies. The religious texts of this old Tibetan belief claim that the Bon pantheon comprises not less than 18 great religious teachers, 18 principal gods and goddesses, 20 great saints, 70,000 minor deities and countless numbers of spirits. It is impossible to give here a more detailed picture of this pantheon, but at least a few of these supernatural beings should be named.

One of the most frequently depicted of the Bon deities is *sTag lha me hbar* "the tiger-god of glowing fire," who is believed to possess a human body, but to have the head of a tiger, with ferociously gleaming eyes and a gaping mouth, from which rows of sharp fangs are protruding. He wears a crown of skulls, a necklace of freshly severed human heads, and a loin cloth of tiger skin. In the right hand *sTag lha me hbar* brandishes a flaming club, his left hand grasps a sword and with his feet he crushes to the dust the enemies of the Bon teachings.

Of the numerous classes of spirits which the Bon sect venerates and which have in many instances been incorporated into the pantheon of Tibetan Buddhism, two important groups of supernatural beings which are closely related to each other should be mentioned. These are the animal-headed *Sa bdag* or "masters of the earth" and the *kLu*, snake-headed spirits inhabiting primarily the springs, rivers, lakes and seas, but also some parts of the earth and the space above it, and who show otherwise a great similarity to the Nagas of Indian mythology. The *kLu*, if living on the earth, are believed to choose sometimes rather peculiar abodes such as "... black rocks which look like the head of a crow; graves which are similar to the snout of a wild boar; hillocks having the form of a lying ox; cliffs similar to the neck of a camel; mountains possessing the form of a bull's piercing horn..." There is scarcely any place which is not the property of these spirits and should man disturb them during agricultural work or by polluting their residence, they might punish the culprit by causing calamities and striking him with diseases, the most dreaded among these being the *kLu nad* or leprosy.

Religious mask-dances are another ancient custom which became incorporated into Tibetan Buddhism. Since times immemorial religious dances were held towards the winter's end in which priests, dressed

in gorgeous garments and wearing fearsome masks, performed a mystery-play depicting the victorious fight of the benevolent deities against the innumerable evil spirits which are believed to roam over the vast expanses of the Land of Snow, the priests thus symbolizing by their dance the approaching victory of spring over the dark forces of the long and severe Tibetan winter. Buddhism only changed the meaning and symbolism of these dances, which from now on were to depict the victory of Buddha's creed over its adversaries. To this day, however, the ritual dance of the *Zhva nag*, the black-hat magicians, forms one of the main parts of these Tibetan mystery-plays.

The sorcerers of the *Bon nag* are believed to be able to take a person's life by destroying his effigy or by placing a slip of paper on which the man's name is written in a horn filled with various poisonous plants, etc. The Tibetan chronicles contain many interesting accounts of black-magic practices. Thus the death of King Gri gum btsan po, whose tragic end we have mentioned, is said to have been due to the magical manipulations of one of his Ministers, with whom he had to fight a duel. The Minister had induced his royal adversary to wear during the combat a turban of black silk, with a mirror in front. On his left shoulder, the King placed a dead mouse and on the right one the carcass of a fox, while a yak-bull bearing a sack full of ashes on its back was held at his side, as Gri gum btsan po believed that he would be able to gain an easy victory with the help of these magical objects. What happened, however, was that the Minister pronounced a few powerful *mantras*, whereupon the sack on the yak's back burst, filling the King's eyes with ashes. Frightened, Gri gum btsan po's two personal protective deities, which were residing on both his shoulders, escaped through the dead mouse and the dead fox. Blinded and powerless, the King brandished his sword wildly above the head, thus cutting the "heavenly rope," which is said to have connected all the early Tibetan Kings with the heavenly sphere and by means of which they were said to be able to ascend to the other world, once their life-span had come to an end. The severing of the "heavenly rope" sealed the King's fate and the Minister, quickly taking his chance, killed his opponent by shooting an arrow into the mirror, which Gri gum btsan po was wearing on his forehead.

Also, the death of the famous Tibetan ruler Khri srong sde btsan was caused by black magic. The King's wife, having decided to kill her husband, engaged three Bon sorcerers to carry out the evil deed. In this they easily succeeded. Having first painted a magical design on a robe which the King had worn, they then burnt it ceremonially, while pronouncing horrible curses and magical formulæ, with the result that their victim died within a few days.

Summing up, we come to the conclusion that comprehensive, deep-going research into the various problems here outlined would certainly result in a considerable augmentation of our now scanty knowledge of the earliest Central Asian beliefs. We see also that this work must not be limited to a detailed study of the Bon faith, but that the various threads connecting the pre-Buddhist faith of Tibet with other ancient beliefs of the neighbouring regions of Asia should also be taken up, as only a comparative study of all these early religious forms will yield correct and complete results. Considering, however, the extremely small number of scholars who are active in this field of Oriental studies, while on the other hand the old traditions are rapidly vanishing, it is unfortunately rather doubtful whether this work will ever be brought to a successful conclusion.

R. DE NEBESKY-WOJKOWITZ

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NEW BOOKS AND OLD

INDIANA

THE "RAMAYANA" *

"So long as mountains and rivers have place on the earth, the story of the *Ramayana* will be told in the world."

This is neither the exaggeration of an author's hope nor the expression of racial vanity: it is a prophetic utterance amply borne out by the experience of the last 2000 years. Valmiki, the *adi-kavi*, first among our poets, was Rishi, mystic, and creator in one. His *Ramayana* has come down to us, if not exactly in the form in which he indited it, at least in a manageable mass of 24,000 couplets that, for all its apparent cumbersomeness, does not quite hide or obscure the pure gold of the original. There are accretions, even a few excrescent ones perhaps, but the admirers of the epic wisely ignore them; there are episodes and digressions without number, but the reader skips them, or loves them as sub-epics and returns to them again and again.

As regards the main story of Rama and Sita, their wanderings, the campaign in Lanka, and the reunion of all in Ayodhya, it sweeps through our consciousness with a force all its own. Like the very greatest poets—Homer and Vyasa—Valmiki gives way neither to false sentiment nor to woolly wording. The truth, the whole truth, and nothing but the truth is the sole aim of the epic poet, and hence not a detail is omitted, nor is a single detail quite out of place. Simile follows simile, image is piled upon image, but the contact with reality never snaps.

The interest is centred in the men and women—like gods or goddesses they may be, but they never cease to be human beings, recognizable as such. Perfection in the epic world is never really perfect—and thus not Rama himself is quite perfect. Sita loses her temper; Lakshman has his weaknesses; Kaushalya is the great Queen-Mother, but a woman too; Bharat perhaps comes nearest to ideal perfection. Since nobody is altogether and in every way perfect, ethical judgments are not overdone. There is plenty of give and take, forget and forgive. Lakshman blows hot, but soon subsides to the freezing point; Sita rages, she repents, she reconciles herself to her fate. It is a wonderful world—and it is an irresistible and unforgettable story. And it is almost in our Indian blood. For we are devotees of Valmiki even when we haven't read a single verse of his. The situations in the epic, the trials, the ardours, are as much a matter of everyday experience to us as are the names we bear—Rama, Sita, Lakshman, Janaki, Raghuvir, Kaushalya, familiar names all over India. It is as children that we learn these stories from the best of teachers, our grandparents, and hence they are as dear to us and as vital to our good health as is our heart's blood.

Sophistication and subtle scholarship no doubt read meanings into the *Ramayana*. "Symbolically Rama and Ravana represent the forces of light and darkness operating in the human heart, as

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* *The Ramayana of Valmiki: I—Bala Kanda* and *Ayodhya Kanda*. Translated by HARI PRASAD SHASTRI. (Shanti Sadan, 29 Chepstow Villas, London, W. 11. 430 pp. 1952. 15*s*. 6*d*.)

The Holy Lake of the Acts of Rama: A New Translation of Tulasi Das's "Ramacharitamanasa." By W. DOUGLAS P. HILL. (Geoffrey Cumberlege, Oxford University Press, Indian Branch. 538 pp. 1952. Rs. 15/-)

well as in the world," writes Professor Shastri in his Introduction.

> Truth, benevolence, mercy and righteousness are the forces of Light which are opposed by greed, lust, love of pleasure and power, anger and egoity. The real triumph of man means conquest of the forces of darkness.

Again, the four brothers, Rama, Bharat, Lakshman and Shatrughna, may be supposed to typify the various pathways to Realization. Valmiki's own *Yoga Vasishtha* may be expected to throw some light on the "inner meaning" of the epic. Nevertheless, for the "common reader," the unvarnished story itself carries sufficient meaning, and offers all the strength and solace, and effects all the katharsis and purification, he may possibly need. What can be more instinct with the true spirit of tragedy than the events narrated in the *Ayodhya Kanda*, the intended coronation turning into an occasion for lamentation? Has ever any upright young man had to face a situation so trying as that into which Bharat walked when he returned to Ayodhya from his uncle's house? Professor Shastri's English prose version of the first two Books of the *Ramayana* deserves to be widely welcomed because it reads very well and carries also something of the momentum and beauty of the original. It is produced too in a worthy format, and one eagerly looks forward to the day when Professor Shastri will be able to complete this truly meritorious undertaking.

While the *Ramayana* of Valmiki is the source, the fountainhead, and the unplumbed and expansive mountain lake, many are the rivers that take their origin in it to flow in diverse directions to the sea. The *Ramayana* has inspired poets in the various parts of India to attempt recensions of the parent epic in the local languages, and these have become classics in their own right. There is Kamban's *Ramayana* in Tamil, Nagachandra's *Pampa Ramayana* in Kannada, somewhat coloured with Jainism; two Telugu versions, Ranganatha's *Ramayana* and the *Bhaskara-Ramayana*, and the *Ramacharitam* in Malayalam. In North India, of course, Tulasi Das's *Ramacharitamanasa*—which Mr. Hill translates as *The Holy Lake of the Acts of Rama*—holds undisputed sway in the hearts of the people. Mr. Hill has now placed non-Hindi-speaking people under a great debt by his English prose rendering of the entire poem.

Tulasi Das's Rama is meant to be a pattern of perfection: he is not more god-like than Valmiki's, but he has certainly no mere human frailties. Again, Sita is supposed to enter the fire before molestation by Ravana, and thus all the heroic to-do at Lanka by Hanuman and later by Rama's armies was to recover only a substitute shadow-Sita, reminding us of the similar Euripidean version of the Homeric story. Tulasi Das is, besides, given to underlining the ethical import, almost in and out of season. Where Valmiki is content to describe, Tulasi Das cannot resist the temptation to lay the ethical lash on the appropriate back. To give a single instance, the spectacle of Kaikeyi lying prone on the floor is described as follows by Valmiki:—

> She lay like an *apsara* fallen on the earth when her merit is exhausted, or like a snapped garland, or a doe ensnared by the hunter, or like a young elephant wounded by a poisonous arrow. Standing over her like an immense tusker, the Monarch regarded her with affection. Gently caressing her, apprehensive yet propelled by desire, the King addressed his lotus-eyed Queen....

There is some judgment implied in some of the words, but one is at first conscious only of the splendour of the imagery, the tenseness of the drama. The same situation is rendered thus by Tulasi Das:—

> She lay on the ground, clad in old coarse garments, and had thrown off all the adornments of her person. How well her wretched attire matched her wretched thoughts, as though destiny were proclaiming her widowhood! The King approached her and spoke to her tenderly....

It is clear that in this rendering sophistication has set in completely. It was no more possible for a 16th-century poet to write like Valmiki than it

is even for the best of our Vice-Chancellors to talk like Yāgnavalkya. Civilization has its advantages, but the flaming candour, the radiant simplicity, the unadorned majesty of the Heroic Age is inevitably lost in it. Tulasi Das's *Ramacharitamanasa* is a popular devotional classic, a promise of salvation to the lowliest and the most wretched if only they will surrender to the name of Rama, the Blessed Lord.

Mr. Hill's biographical and critical Introduction and detailed Appendix, giving all relevant information about the technical terms and the various characters in the poem, should prove most helpful to the reader.

K. R. SRINIVASA IYENGAR

The Perfection of Wisdom: The Career of the Predestined Buddhas: A Selection of Mahāyāna Scriptures translated from the Sanskrit. By E. J. THOMAS. (Wisdom of the East Series, John Murray, London. 90 pp. 1952. 4*s.* 6*d.*)

This latest book in The Wisdom of the East Series consists of translations from Mahayana *sutras*. I must confess that Buddhist scriptures very seldom have any charm, even for me. They deal so much with metaphysical abstractions, and, though we realize that many Sanskrit words are practically untranslatable, we Europeans remain in a mist if these words are merely left in their original form. It may be that Indian listeners to a sage absorb something of his radiant personality and are not teased by metaphysics even more abstract than those of Hegel or wearied by repetitions of a single conception.

The seventh chapter

starts from the same principle as that which faced the earlier Buddhists, whether a released person can be said to exist after death. As such a being is freed from everything belonging to the world of sense, there is nothing by which he can be described. His existence in any terms that apply to the world of sense is indescribable. This principle is here applied to all individual things, and they are called void. But the result is not nihilism, for behind everything phenomenal is the ultimately real, the summit of reality, suchness, existence as such, without any qualification. The Tathagatas are Suchness, the only reality.

This note by Dr. Thomas is perhaps the clearest passage in an extremely baffling book. Let us hope that Indian readers will derive more nourishment from the *sutras* than Europeans are likely to get.

CLIFFORD BAX

History and Doctrines of the Ājīvikas: A Vanished Indian Religion. By A. L. BASHAM, with a Foreword by L. D. BARNETT. (Luzac and Co., Ltd., London. 304 pp. Illustrated. 1951. 42*s.*)

The 6th century before the birth of Christ was an age of great religious and intellectual ferment. It was the time of Pythagoras in Greece, of the prophets Ezekiel and Jeremiah in Israel, Zoroaster in Persia, and Confucius in China. In Northern India it witnessed the rise of three heretical sects whose respective founders were Gautama the Buddha, Mahavira the Jain, and Gosala the Ājīvika. The teachings of these reformers were protests against orthodox Brahmanism with its caste system and ritual sacrifice, and especially its exclusiveness, which debarred non-Brahmans from becoming ascetics. Scholarly accounts of Buddhism and Jainism are to be found in English, but, with the exception of Hoernle's article in Hastings's *Encyclopædia of Religion and Ethics* and Dr. B. Barua's article in the *Journal of the Department of Letters*, Calcutta University (1920), the Ājīvikas have hitherto attracted little attention. Dr. Basham is fully aware of the difficulties which confront the historian of the Ājīvikas—the fragmentary and scattered references upon which he has to depend and the constant need to discount the *odium theologicum* of the Buddhist and Jain accounts. He also frankly acknowledges that great lacunæ and serious uncertainties still exist. Dr. Basham has successfully overcome these difficulties and has presented us with the first de-

tailed and scholarly monograph on this obscure sect.

Makkhali Gosala, the founder of Ājīvikism, protested against the doctrine of *karma* with its limited free will, and advocated in its place the principle of *niyati*, a sort of crude fatalism akin to predestination. According to Gosala, no action in this life could affect one's future births; no human effort could alter one's destiny. In the words of Dr. Basham's paraphrase: "Just as a ball of thread will, when thrown, unwind to its full length, so fool and wise alike will take their course, and make an end of sorrow."

Dr. Basham's chapters contain scholarly discussions on the origin, nature and date of the early Ājīvika community; its initiation ceremonies, the custom of nudity, and the severe penances practised by the Ājīvika ascetics. It is interesting to note that after the Maurya Age the Ājīvikas, although mentioned in Sanskrit literature, never appear in Northern India as serious rivals to the greater sects. In Southern India, however, they survived to the 15th century.

C. COLLIN DAVIES

Early Gaṅgas of Talakāḍ. By S. SRIKANTHA SASTRI, with facsimiles of the Hebbaṭa plates of Durvinīta and a synchronistic table. (Bangalore. 56 pp. 1952. Rs. 2/8 or 5s.)

The brochure is a reprint of the so-called "exhaustive, erudite, historical and critical note" that appeared in instalments, under the caption "Hebbaṭa Grant of Durvinīta" in the *Quarterly Journal of the Mythic Society*, Bangalore, Vols. XXXVI (1945-46) to XLI (1950-51). The author not having stated this fact, the impression is created that the booklet is a new publication. Except a page of Foreword and another of Errata, there is nothing new to justify the altered title. The list of errata, by the way, admits of a number of additions.

The disquisition is meant not so much for the general reader as for the specialist, well-acquainted with the Rice-Fleet controversy over the Gaṅgas of, say, ancient Mysore. The "note" begins with the author's transcript, in the Roman and Kannada scripts, of the text of the Hebbaṭa plates, followed by his free translation of it. The original, which is in Sanskrit mingled with Kannada, abounds in mistakes. The author has partially succeeded in correcting these.

In the subsequent pages, the author notices a number of similar Gaṅga records, spurious and genuine, and tries to disentangle the web of the Gaṅga chronology, which has been baffling two generations of scholars. The present author attaches a special significance to the astronomical details mentioned in the Hebbaṭa charter, and with the help thereof places the reign of Durvinīta, one of the most powerful and enlightened Gaṅga rulers, between 491 and 535 of the Christian era. According to Rice's calculation, this period was 482-517. Some scholars, relying on certain synchronisms, favour a later date. M. V. Krishna Rao, in his *Gaṅgas of Talakad* (Madras, 1936), for instance, indicates 540-600, and A. R. Baji in the March 1952, *Indian Historical Quarterly*, favours 600-655. Needless to say that the rest of the Gaṅga chronology is pushed backward or forward according to divergent views. The question is still open, and the merit of this essay is that it marshals the known facts and provides fresh arguments.

B. CH. CHHABRA

Badruddin Tyabji: A Biography. By HUSAIN B. TYABJI. (Thacker and Co., Ltd., Bombay. 410 pp. 1952. Rs. 12/8)

There was a time when the name of Badruddin Tyabji was known to every household in Bombay, and there was hardly an educated Indian who had not heard of it. The comparative ob-

security of his name among the present generation is a sad commentary on the mutability of fame. For this reason, a full-length biography of the great Indian Muslim leader of the Victorian age was long overdue, and one cannot be too thankful to Mr. Husain Tyabji for bringing out this volume. As the author himself is fully conscious, a son is not likely to be the best biographer, but if no one else came forward to undertake this necessary task it is well that a son should have shouldered the responsibility. On the whole it is a good biography: interestingly written, full of facts and figures. It brings out in bold colours a striking personality who could have left a deeper impress on his country than he actually did.

Badruddin's father, Tyab Ali, started life as a humble hawker, but he rose to be a merchant prince who could afford to have his children maintained and educated in England for years, so that his eldest son, Camruddin, was the first Indian solicitor, as Badruddin was the first Indian barrister. Through his sons and daughters Tyab Ali has given India a large number of highly placed officials and leaders, Badruddin and Sir Akbar Hydari being undoubtedly the greatest among them. The biographer notes in an Appendix that "Fifty-six (of Tyab Ali's progeny) have been or are being educated in England, and, excluding them, eighty-six have gone to England and other distant parts of the world for commerce or travel."

On his return from England, Badruddin had the choice of devoting himself to his legal profession or throwing himself into public life. He chose the former, though he was not unwilling to devote himself to public work as time permitted. As the founder of the Anjuman-i-Islam he rendered yeoman service to the Muslims of Bombay. His presidentship of the Indian National Congress as early as at its 3rd session—and it could have been even earlier—speaks for his standing in the country at large. But, on the whole, the biography leaves the impression that the first and most passionate love of Badruddin was for his profession, and that his participation in public life was a matter of leisure and convenience. This perhaps explains why he did not have the hold on the public of Bombay or of India that some of his contemporaries, like Ranade, Telang and Pherozeshah Mehta had.

Chapter XXVII, "Memorial," makes rather unpleasant reading, for the author does not conceal his bitterness that no concrete form of commemoration followed the Memorial Meeting; he attributes this to the jealousy of one great leader, but it is difficult to believe that one man's jealousy could have triumphed over the will of the public, if it had been really keen to commemorate Badruddin Tyabji's services.

Though Badruddin played a comparatively secondary rôle in the public life of India, no historian can afford to overlook the quality of his contributions to public life. His guiding principle was "undaunted and fearless advocacy—but also undoubted and unimpeachable loyalty to the throne." That he was not prepared to play second fiddle to Britons is well brought out by his retort to an Englishman who made nasty remarks about his presence at the dining table during a voyage: "I assure you, Sir, however distasteful my presence may be to you, your presence is still more distasteful to me."

On another occasion he paid a courtesy call on an English judge, whose tactless remark, "What can I do for you? I have not much time," drew the curt retort: "Neither have I," and he walked out.

Above all, he was a useful foil to Sir Syed Ahmed's leadership of the Muslims. Badruddin's ideas were of the right type, but Syed Ahmed made his life a mission and won, to the disaster of India. Indian history might have been different if Badruddin had cared to make political life his mission and had given his time to the advancement of the Muslims as Indians instead

of focusing most of his effort on becoming "a great judge."

Badruddin was a man of commanding personality but he had a quick temper which he had to restrain even on the Bench by keeping before him little slips of paper bearing captions like "Repress your anger," "Be patient," "Be cool and calm." It was only in later life that he could unbend even before his children, who were apt to look upon him with too much of fear.

The book throws an interesting sidelight on the Bombay of the 19th century. It is an interesting book to read and very instructive to the historian of Indian freedom, for Badruddin did play an important, though not a decisive, part in the events which ultimately led to the division as well as the freedom of India. Mr. Husain Tyabji deserves to be thanked for performing a task which, in the interest of justice and truth, had to be performed.

A. R. WADIA

My India. By JIM CORBETT. (Geoffrey Cumberlege, London. Oxford University Press. 190 pp. 1952. 10*s.* 6*d.*)

Mr. Corbett's first book, *Man-eaters of Kumaon,* quickly achieved the eminence of a best seller and it has been prescribed as a text-book in some of the Indian universities. It was followed by *The Man-eating Leopard of Rudraprayag*, a book in a similar vein which did not quite repeat the success of the earlier book. Jungle life, hazard, adventure, heroism, humanity—out of these Kipling had concocted some of his most thrilling and moving stories. Mr. Corbett is not a creative artist like Kipling; on the other hand, since truth is, after all, stranger than fiction, his books have a certain advantage over Kipling's fascinating yarns.

Unlike the general run of present-day Englishmen who come to India for a career, fly to and fro twice a year, and fabricate little artificial Englands during their brief periods of stay, Mr. Corbett, like many of the Englishmen of an earlier generation, freely mingled with the people and more or less identified himself with them. In his new book, *My India,* he takes us to the heart of his discovery of India during the many decades he lived here as a boy, as a Railway official, and as a soldier who ultimately rose to the rank of Lieutenant-Colonel. He is now 77, and lives at Nairobi in Kenya; but the memories vividly recaptured in *My India* prove that he is not really divorced from the land that gave him nurture and helped him to fulfil his destiny in boyhood, youth and the long years of his active service.

Mr. Corbett's India is only a fragment of this subcontinent, an ellipse, with Naini Tal and Mokameh Ghat for its focal points; his adventures among flora, fauna and humanity run according to a pattern; and there are hasty generalizations and complacent asseverations. Nevertheless, *My India* is full of anecdotes that amuse or grip the reader. Although Mr. Corbett has killed many a man-eater in his time, he respects the denizens of the jungle and thinks that a tiger is "a large-hearted gentleman with boundless courage"; and, although he helped to track down Sultana, "the Indian Robin Hood," he cannot withhold "a great measure of admiration of the little man." It is this genius for generous understanding that sets the tone of Mr. Corbett's latest—and most ambitious—work, thus making it a valuable, if also a partial, portrait of the land and people of India.

K. R. SRINIVASA IYENGAR

Zohra. By ZEENUTH FUTEHALLY. (Hind Kitabs, Ltd., Bombay. 318 pp. 1951. Rs. 4/12; cloth-bound Rs. 6/8)

Zohra is an absorbing novel depicting the life of an ancient, aristocratic Muslim family of Hyderabad, with a sureness of touch which could only have proceeded from the pen of one born and bred in the fast disappearing social order which flourished in the Deccan not very long ago. The author

has not only drawn a fascinating picture of a wealthy and cultured family with the quiet dignity, old-world charm and glamour of romance inseparable from the traditional Muslim way of life, but has made it throb and pulsate with characters which will long haunt the memory. Though doomed to death in the story, Zohra, the heroine, is fated not to die in the imagination of the reader, for does she not represent the storm-tossed soul, harking back to the security of age-long traditions, while it is pushed forward by its own natural urge to the freedom in which alone it can find fulfilment?

From the time the reader is introduced to the little girl, "swinging heedlessly, eyes aglow and hair dishevelled" in the high-walled garden of her father's house, until Zohra's restless soul finds peace after the last meeting with Hamid, there is not a thought or an action of hers with which the reader is not in full sympathy. Her loyalty to her husband, Bashir, her generosity to her sister-in-law, Safia, and her love for her brother-in-law, Hamid, which has not the slightest tinge of sensuality in its composition, raise her far above the common run of heroines of fiction.

Coquettish and impulsive Safia and vain and self-centred Mehrunnissa, serve as foils to Zohra. The contrast between the two brothers, Bashir, stolid, materialistic and almost selfish and Hamid, high-strung, care-free and generous to a fault, has been drawn with an unfaltering hand.

Now and again, the reader gets a glimpse of the movement for India's political freedom under the guidance of Mahatma Gandhi which, though too far removed from the normal life of Hyderabad to disturb its serenity, strikes a responsive chord in the hearts of Zohra and Hamid. We are grateful to Zeenuth Futehally for *Zohra* and hopeful of more favours from the author's pen.

KAMALA S. DONGERKERY

Dairying in India. By JAMES N. WARNER, M.SC. Animal Husbandry Manuals, issued by the Indian Council of Agricultural Research. (Macmillan and Co., Ltd., Calcutta. 380 pp. 1951. 25s.)

In his Introduction to this valuable book, Mr. Sam Higginbottom says that "the cow and her products have an importance in India far beyond that in most countries." The reason for this is easily apparent when we consider the facts as stated in the first paragraph of Mr. Warner's work:—

> India is an agricultural country in which between 85 and 90 per cent of the people, numbering close to 400,000,000, live in rural areas. One of the major aspects of the economy of our rural people is the importance of the zebu and the buffalo as producers of draught power and milk. Lord Linlithgow, former Viceroy of India, explained this very clearly by saying, "The cow and the working bullock bear on their patient backs the whole structure of Indian agriculture.

This book is a college text-book and a field manual, the second in a series of manuals of the Indian Council of Agricultural Research on subjects relating to animal husbandry. It is a careful scientific study, opening with a clear chapter on dairy farming in its relation to the agriculture of the country. Subsequently it deals with the management of dairy cattle in health and disease; with the whole organic machinery of milk secretion; with the constituents of milk and its nutritive value; with dairy chemistry and bacteriology and engineering and the common dairy processes—all gone into with admirable precision and detail. It does not omit to deal with the economics of dairying and with dairy book-keeping and the marketing of dairy products. And it finishes off with a consideration of the goat, the sheep, the camel and the ass as milk producers.

It is not within my capacity to review this book. In any case it seems to me best to give a view of it.

JOHN STEWART COLLIS

Unknown India: A Pilgrimage into a Forgotten World. By WALTHER EIDLITZ. (Rider and Co., London. 192 pp. 1952. 16*s.*)

Unknown India? Yes, unknown to tourists, traders and tiger-hunters; but known, nay, truly known, and that too for ages, to all who are earnest in their inquiry and their efforts to get a glimpse of the untold treasures of her immortal spirit, enshrined in her catholic and classical literary creations such as the *Bhagavad-Gita*, the *Bhagavat*, the *Padma Purana* and the *Ishopanishad*.

The writer, urged to the kingly quest of the soul, left his native Austria to come to India before the Second World War. During his stay of 9 years (6 of them spent in concentration camps) he first met "Shri," a spiritual teacher living in Nasik, who introduced him to the "Song Celestial" of the Divine Charioteer, Krishna. His study and strivings under "Shri" were cut short by his internment as an enemy alien but in the camp he came across another devotee of Krishna, Sadananda, a German disciple of Bhakti-Siddhanta Sarasvati.

Thus the writer's instruction and initiation into the secrets of the Self were continued, the difficult life in the camp serving, as it were, as a foil to his spiritual practices. But he remained undaunted. Sadananda turned out to be in a sense, complementary to "Shri." For, whereas that earlier teacher had led Eidlitz along the Path of Knowledge, Sadananda conducted him on the Path of Devotion.

The book is an honest account, with no trimmings, of his companionship with his two teachers, interlarded with homely descriptions of life in the concentration camp and of his visits to Nainital and Almora *en route* to Mount Kailas and Manasarowar, though after all he did not reach his destination. He seems to have discovered, instead, the true "Manasarowar" (Lake of the Mind—the infinite and eternal) in himself, so that he was able to radiate its light upon others on his return to the West after the war. *Unknown India* is a story of Eternal India. There are one or two minor inaccuracies in information but these do not detract materially from the value of the book.

G. M.

Choral Speech for Schools, Colleges and Festivals. Collated and edited by CHRISTABEL BURNISTON and OLIVER C. DE C. ELLIS. (The Poetry Lovers' Fellowship, 107 Palace Road, London, S.W. 2. 120 pp. 1952. 5*s.*)

Some poems lend themselves felicitously to what Sir Kenneth Barnes calls in his Preface "the magic of choral speech." Some 60 such are published here, with directions for choral speaking which, even for the armchair reader, make the poems sing; and many more are listed.

Mr. Oliver Ellis's introductory essay on "The Essentials of Poetry" reveals great possibilities of "magic and music" in verse rendering even by a single voice. While also technically informative, as on cadence, stress and pause, this essay emphasizes the reader's responsibility "to transmit the thought, beautifully." This demands that he study the passage, as an actor studies his part, and make his speech worthy of the words. This is a stimulating and suggestive book, with profound implications as to the too-long-ignored power of sound.

E. M. H.

The Mystics of Spain. By E. ALLISON PEERS. Ethical and Religious Classics of the East and West No. 5. (George Allen and Unwin, Ltd., London. 130 pp. 1951. 9s. 6*d*.)

There could be no better guide to the Golden Age of Spanish mysticism than Prof. Allison Peers. As translator of the complete works of St. Teresa and St. John of the Cross and the author of studies of many other Spanish mystics he is supremely qualified for his task. The bulk of his small book consists of extracts from the writings of these mystics, beginning with those of Ramon Lull in the 13th century and ending with St. John of the Cross in the 16th. Between these two, 13 other mystics and contemplatives are represented, the majority of whom will be unknown to most readers and whose works will be hard to come by. It is this which gives the book its particular value.

Throughout, of course, the teaching is within the framework of Christian belief, though it is interesting to note that Lull drew upon the Sufis for his exquisite poem of devotion, the little *Book of the Lover and the Beloved.* But the teachings of mystics, whether on prayer or meditation, on the ways of silence or the heavenly life, are never bound by doctrine. They flower out of experience and breathe, even in prose, the poetry of love. The love of these mystics is, as Professor Peers writes, "active, ardent, militant, as befitted an ardent and militant race" exalted by the success of its centuries-old crusade against the Moors. But it is both seraphic and homely, too, and intensely personal. Professor Peers gives some excellent reasons for the unparalleled flowering of the mystical spirit in Spain during two centuries, but is less successful in explaining why practically no original mystical work has appeared in Spain since. Can it be that the Roman Church, in triumphing over the Moslems, has stifled the spirit which it claimed to free and has sought to guard?

H. I'A. FAUSSET

Report on Southern Africa. By BASIL DAVIDSON. (Jonathan Cape, Ltd., London. 285 pp. with map. 1952. 16*s*.)

Mr. Davidson visited South Africa in the summer of 1951, and his survey of the evils attendant upon "white supremacy" took him into the British Protectorates and Southern and Northern Rhodesia as well as the countries of the Union. His book comes most opportunely at a time when Nationalist intransigence and extremism have provoked a crisis whose consequences are being watched by millions throughout the world.

One can recommend wholeheartedly this account of the injustice and misery which spring perennially from imperialism and exploitation. Mr. Davidson is not merely a compelling writer—as one would expect a member of the *New Statesman* staff to be—but he has the capacity not to let his indignation confuse the lucidity of his inquiries and observations. He is uncompromising in his condemnation of the Union Nationalists "who with dogged determination drive in the nails of racial persecution"; but he is not blind to the shortcomings of an Opposition "weakened fatally by the ambiguous nature of its own beliefs and interests." He is convinced that the people of the Protectorates prefer British to Union rule; but he is by no means insensitive to the weakness of British policy in its failure or refusal to develop the land and the people.

He pins his faith in the industrial development of Africa; and he thinks that the system of helotry possible in pre-industrial conditions will not be possible much longer. One hopes profoundly that he is right—in spite of the fact that an independence won at the cost of urbanization and industrialism cannot, as we in the West well know, be an unmixed blessing.

J. P. HOGAN

Museless Musings: Being a Series of Forty-five Essays on Subjects of Varied Interest. By A. S. WADIA, M.A. (J. M. Dent and Sons, Ltd., London. 202 + xii pp. 1952. 12*s.* 6*d.*)

Except for a few essays, this volume was written before 1927, and suffers accordingly from factual outdatedness. A very harsh criticism of "The Bengal School of Painting," which reads too much like a diatribe against a delicate lotus for not playing its part in "the great outer world of push and progress," loses its force of argument by making no mention of the genius of Jamini Roy. The "Epistle Dedicatory" to the founder of the Boy Scouts is followed some 50 pages later by an essay, "Play the Game," in which the author pays sugar-coated compliments to the sporting instincts of the British Imperialists in India.

By welcome contrast, other essays in the volume are original in thought and unusually forthright. "The Malady of the Ideal" and "The Sexual in Life and Art," are almost pioneering, certainly courageous. The essay on "The Five Fears of Life": death, failure, poverty, disease and public opinion, touches the fringe of the robe of wisdom.

Like Byron, who "museless mused the twilight hours away," A. S. Wadia is an uneven master of his art. He describes his ideal essayist as one who is

> a wilful creature, incorrigibly eccentric and extravagant in the choice of his subjects, though exemplarily concentric and economic in the mode of his expression.

If he had found the ideal editor to choose the mountains and exclude the mole-hills of his prolific pen, there is little doubt that he could have made this volume of essays worthy of G. K. Chesterton, for whom he has much admiration. As it is, one never knows whether a Himalaya of delight or a foot-hill of disappointment awaits one over the next page.

DENNIS GRAY STOLL

The Kind and the Foolish: Short Tales of Myth, Magic and Miracle. By LAURENCE HOUSMAN. (Jonathan Cape, London. 240 pp. 1952. 12*s.* 6*d.*)

The three "M's" of Mr. Housman's subtitle might be looked on as referring to any story that extends its domain beyond the rational. The child's fairy-tale, the holy legend, the ritual of pagan tribes are alike eligible. In point of fact, Mr. Housman, graduating, as he tells us, from the fairy-tale, moved on to stories of a "truer value"; and it is in the second of the three categories, involving belief in a godhead behind the miraculous, that most of these 30 collected tales are placed. Presented in a limpid, often lovely, narrative style, they tell of faith among simple people that may transcend the force of nature or, as a religious belief, do battle with the devil and his works.

Bible legend supplies the basis or the analogy for many of them; in the early days of Christianity (though a certain gentle vagueness characterizes place and time) acts of adoration are performed, hermits face temptation, a monk attains to sainthood, or a love-child is born in conditions that evoke the familiar stable. But there are other mystical forms too: gods who stand perhaps for the imperfect beliefs in a seemingly man-directed world; comedy figures who argue a twisted philosophy and may be caught in some system of rewards and punishments beyond their comprehension.

Mr. Housman is most successful in those tales whose brevity makes for a compact and unified statement. The longer pieces, such as "Damien the Worshipper," tend to drag into a monotony of super-rational chronicle. In studies of this type the mood and the flicker of light are everything, for the faith shines in them. At his best, Mr. Housman knows how to convey this with considerable grace.

SYLVA NORMAN

The Devil in Massachusetts : A Modern Enquiry into the Salem Witch Trials. By MARION L. STARKEY. (Robert Hale, Ltd., London. 269 pp. Illustrated. 1952. 18*s.*)

The author has been at considerable pains to present the reader with a detailed and accurate account of the last of the great panics on the subject of witchcraft, and we are glad to be able to add that the " pains " are hers alone, for the resultant work is essentially readable and none need be deterred by the statement of the publishers that " it stands alone in applying modern psychiatric knowledge to the witchcraft hysteria, " or the author's remark that she has " tried to review the records in the light of the findings of modern psychology, particularly of the Freudian school " for a little later she adds, most truly, that she has " by no means written anything like a psychological monograph."

To all familiar with the tragic history of witchcraft, as revealed in the monstrous trials, and with the closely allied field of heresy hunting, the phenomena of hysteria are painfully clear, not merely among the unfortunate victims in many instances, but even more so among their accusers, their judges and, it would almost seem, all those in any way connected with the proceedings. And it is indeed sad to reflect that the author is probably correct in supposing that " although this particular delusion, at least in the form of large scale public enterprise, has vanished from the western world, the urge to hunt "witches"...has been revived on a colossal scale by replacing the mediæval idea of malefic witchcraft by pseudo-scientific concepts like "race," "nationality," and by substituting for theological dissension a whole complex of warring ideologies."

As regards the history of the Salem witches, the facts themselves are, of course, nothing new ; but we are inclined to agree with Charles Williams (*Witchcraft*) that it " deserves to be noticed separately, not so much because of its process as because of its end." For the Salem children were among the last whose revolting testimony was to be admitted, at least in this particular field, although in more recent years and in the modern form of " witch hunting " to which allusion has been made, children have once more been encouraged to denounce their elders and even their parents, and often on grounds which, though different, have been no less flimsy.

E. J. LANGFORD GARSTIN

The Infinite Way. By JOEL S. GOLDSMITH ; with an Introduction by JOHN VAN DRUTEN. (George Allen and Unwin, Ltd., London. 146 pp. 1952. 8*s.* 6*d.*)

Civilization today is one of material re-formation, but signs of an inner renaissance are upon us, as witness the growing interest in books on the theme of "the kingdom of God is within you." This book is Christian in inspiration, with emphasis on healing. The following extract shows its quality.

> There is but one Life and this is the life of all being, of every individual. You individualize this eternal Life and it is no less God in one than in another....
>
> There is but one Mind, God...you do not pray to or contact some far-off Mind but realize the omnipresence of divine Mind as your mind, and let go of the seeming problem.

Yet, unless outlines are filled in, even fundamental truths become empty. In soaring to spirit, unless, paradoxically, we keep firm on earth, we mistake a state of psychic peace, or the Open Way of blissful absorption, for the Spiritual Path. This book perhaps emphasizes the smoothing away of difficulties. There is another side. W. Q. Judge has written :

> If you are striving for light and Initiation, remember this, that your cares will increase, your trials thicken, your family make new demands upon you. He who can understand and pass through these patiently, wisely, placidly—may hope.

E. W.

Education and the Spirit of the Age. By SIR RICHARD LIVINGSTONE. (Clarendon Press, Oxford; Oxford University Press, London. viii+114 pp. 1952. 7*s.* 6*d.*)

This book of lectures given at Queen's University, Kingston, Canada, by the former President of Corpus Christi College, Oxford, has two main theses: Chapters II to V deal with the need for a philosophy of life; Chapters VI and VII criticize the analytic attitude and method which dominate modern thinking, and put forward the need for a poetic or creative faculty.

The eminent author, himself obviously a fine product of Christian ethics and Greek thought, states clearly that our generation suffers from

> intellectual and spiritual disorder, and in its train, a creeping paralysis of moral standards ....It affects international relations as well as individual life.

He adds that this is not the first time that new ways of thought have shattered current views of life. Notably there were the 5th century B.C. in Greece, and the Renaissance in Europe. He shows how a study of history and the history of philosophy can help us in our problems today.

What is particularly striking is his emphasis on the need for religious education, and how sadly lacking this is in the higher stages of school and university, which suffer increasingly from specialization. He suggests that some study of religion and/or philosophy should be an element in all university education, and commends the Report of the Indian Universities Commission (1948-9) which suggests: (1) That all educational institutions start work with a few minutes for silent meditation; (2) that lives of the great religious leaders be taught, (3) that selections of a universalist character from the Scriptures of the world be taught and, (4) that the central problems of the philosophy of religion be considered.

Although this book demands thoughtful reading it is so well and clearly written that it is truly enjoyable. The "Contents" are helpfully set out so that rereading or special study is simplified. It strikes a very necessary blow in behalf of truly liberal education at a time when "scientific specialization" is rushing us to international disaster.

ELIZABETH CROSS

Which Way Lies Hope?: An Examination of Capitalism, Communism, Socialism and Gandhiji's Programme. By RICHARD B. GREGG. (Navajivan Publishing House, Ahmedabad. v+82 pp. 1952. Re. 1/4)

The subtitle, while definitive, inadequately indicates the balance and penetration which make the author's analysis so convincing. He presents India's economic problems against the background, not only of the conflicting political ideologies with their respective economic applications, but also of soil erosion and exhaustion, of shrinking food production and growing population, etc. His rejection of the "warped and dwarfed" alleged democracy of the alternative solutions is as cogently reasoned as his case for Gandhiji's programme, with few reservations or extensions; the appeal is to facts and their implications; most of the findings seem irrefutable.

The summary of the dangers faced by India includes, besides those commonly recognized, the overvaluation of size in organizations, political, industrial and other; the tendency to exempt large groups from the moral obligations of individuals and to ignore the integral relation between ends and means; and the loss of faith by the intelligentsia in the power of spiritual unity. The author pleads for spontaneous co-operation and the small administrative and industrial units which foster it. His proposals are practically based and deserve thoughtful consideration by Indian and other leaders.

E. M. H.

ENDS AND SAYINGS

" _____ *ends of verse*
And sayings of philosophers."
HUDIBRAS

At two recent meetings of the Indian Institute of Culture, Basavangudi, Bangalore, papers on Homœopathy and Ayurveda were read and discussed.

In the paper on "The Philosophy of Homœopathy," discussed on October 30th, Dr. Alva Benjamin, M.B., CH.M., F.F.HOM., of London showed that Homœopathy met to a very large extent the requirements of an integral philosophy of medicine as well as a method of therapy. Treatment with a remedy which would produce in a healthy person symptoms similar to those portrayed by the patient, or the principle of *similia similibus curantur* dated back to antiquity though Dr. Hahnemann had been first in modern times to apply it. Hahnemann considered disease as that which, producing a change in the inner man, caused alteration in health in the outer; the disease included both. To suppress the outer symptoms was to remove the very indications of the cure.

Dr. A. R. A. Acharya and Dr. Ramaswamy, both Homœopaths, took up respectively the varying susceptibility to disease and the vital forces which effected their own cure if the obstacles to their free flow were removed and which were closely related to the mind. Shrimati Sumati Taranath, an Ayurvedic practitioner, brought out suggestive parallels between Homœopathy and Ayurveda, especially along the lines of diagnosis and the treatment of the patient rather than the disease; and the fact that the treatment had to be both mental and bodily.

On November 8th, Dr. A. Lakshmipathi, M.B. and C.M., of Madras, read his paper on "The Contribution of Ayurveda to Indian Culture," some eminent Ayurvedists and Dr. M. V. Govindaswamy, Superintendent of the Mental Hospital, Bangalore, participating in the ensuing discussion. Dr. Lakshmipathi related the bodily constituents *vata*, *pitta* and *kapha*, which have to be maintained in equilibrium to ensure health, to the nervous, digestive and lymphatic systems, respectively. These were vitiated by wrong living and diet, which in turn were due to errors of the mind. The rules of Ayurveda had not in early days been known only to the *Vaidyas* (doctors); they had been part of the educational system. They included all aspects of life, including the great goal of *paramartha* sought along the fourfold path of *Dharma, Artha, Kama and Moksha*. Dr. Lakshmipathi dealt not only with the physics and chemistry of Ayurveda, but also, with physiology and pathology and with hygiene. Dr. Govindaswamy mentioned the great fund of psychosomatic knowledge possessed by Ayurveda, which could, he said, be of great use to Western medicine today.

Prof. J. B. S. Haldane, who visited India last year, addressed London University students on October 21st on India's culture, past and present. Tolerance and continuity had, he said, characterized India's many-sided evolution ever since the Aryan conquest. He mentioned the "genuine pacifism" of present-day India as well as the position of looking "both to the past and to the future" which was taken by the group, including both capitalists and Communists, of which Mr. Nehru was a conspicuous representative. It was opposed by those who wanted a complete break with the past as well as by those advocating a complete return to it. The latter trend, with its anti-

Muslim character, Professor Haldane warned, "would lead to terrible bloodshed if it prevailed." He suggested that Gandhiji's efforts for Hindu-Muslim unity and for social reform might "in the long-term view" be even more important than his leadership of the struggle against foreign rule.

He saw in the greater freedom of speech on many topics allowed today in India than in Britain, as also in Mr. Nehru's Gandhi-like abstention from flattery of his audiences, evidences of India's Prime Minister's having in some degree the "heroic magnitude of mind" that had characterized Gandhiji himself.

On the scientific front, India was making progress along very many lines, if "inevitably uneven" progress. Science was vigorously prosecuted and modern India had produced "first-rate scientists and mathematicians"—like Dr. C. V. Raman, Dr. Meghnad Saha and the late Shri Ramanujam who had made "some of the most original contributions to pure mathematics in this century."

Encouragingly, Professor Haldane found Indian films well above those of Hollywood in ethical standards and free from any political or social propaganda. He even thought it not unlikely that a decade hence India might be producing the world's greatest films.

The continuing spectacular success of Shri Vinoba Bhave's Land-Gifts Mission, the potentialities of which for peaceful economic revolution were hailed in these pages in December 1951 (p. 573), makes Shri Pyarelal's article on "Gandhiji's Doctrine of Trusteeship" (*Harijan*, 25th October 1952) both timely and significant. He recalls that in a discussion during his imprisonment in 1942 Gandhiji maintained that expropriation would yield only the capitalists' wealth, whereas converting them to trusteeship would make available also their talents and abilities, "their know-how," and, we might add, their good-will. He was sure that their possible initial reluctance could be overcome by the pressure of public opinion, backed by peaceful non-co-operation, without appeal to violence.

Trusteeship, under a formula approved by Gandhiji, "is based on the faith that human nature is never beyond redemption." But, while it "gives the present owning class a chance of reforming itself," it does not exclude "legislative regulation of the ownership and use of wealth," the fixing of a maximum income allowable and the basing of the character of production upon economic necessity.

It is not surprising that the success of Shri Vinoba Bhave's appeal for willing gifts of land for the landless poor should be hailed as the beginning of the "thorough social awakening" prophesied by Gandhiji. It may well prove indeed, as Shri Pyarelal believes, the "spearhead of a non-violent revolution whose implications reach far and wide."

It seems hopeful, from the reflections in *The Times Weekly Review* (London) of 25th September on the "Christian Attitude to Money," that other fields too may be ready to receive the seed of Gandhiji's Trusteeship doctrine, once the example is convincingly set. For these bring out how little the Bible makes of worldly gain as compared with spiritual progress, to which trust in riches represents a handicap. The very idea of money being a trust is presented in the article. It is certainly implicit in Christ's calling on the rich young man to sell what he had and give to the poor before coming and following him.

Plato's attitude to art in the *Republic*, as analyzed by Mr. D. R. Grey of the University of Otago, New Zealand, in the October *Philosophy*'s leading article, offers a corrective to the decadent and erotic elements in modern art. His relegation of art to a subordinate place in his ideal State, which has puzzled many, is ascribed by Mr. Grey to no lack of æsthetic sympathy,

but rather to his recognition that, whereas the artist's function was to portray the good life, the philosopher's was to live it; and the latter's own life was the work of art *par excellence*.

Plato subscribed to realism in so far as he regarded art as imitative and its products as metaphysically "at three removes from reality." But true art would imitate only what was morally uplifting. It was indiscriminate and vicious imitation of the wrong sort of things that degraded art.

True art must be like a "health-giving breeze from happy places"; it must lead men "from childhood unawares, to love, resemble and be in harmony with the beauty of reason."

Plato maintained that his "Guardians" would not be properly educated (by art, among other things) till they could apprehend the "ideas" of noble qualities in image as well as in their own right. To this, æsthetic pleasure was but ancillary.

For him, the beautiful and the morally good were not separable, though they might be developed in different degrees. Harmony or order was basic and it found expression not only in æsthetics and in ethics, but also in metaphysics, logic, mathematics and the law of Nature.

Plato implied that all art *would* be educative, if only the artist had the philosopher's knowledge.

Few things seem better calculated to keep the Indian Nation on an even keel than preventing the memory of Gandhiji and what he stood for from fading gradually from the people's minds and hearts. Would that every university in India might emulate the University of Agra's wise provision for an annual series of lectures bearing on his life and teachings, at one or another of its affiliated colleges.

The third of these series was delivered last winter at the D. A. V. College, Kanpur, by Shri Pyarelal, a trusted co-worker of Gandhiji of many years' standing. His three lectures, "The Practical Idealist," "His Technique and Achievements" and "At the Crossroads," under the general title "A Nation Builder at Work," have now been brought out at Re. 1/- by the Navajivan Publishing House, Ahmedabad.

Shri Pyarelal sounded a clear warning, the more impressive for its unemotional presentation, of the dangers, already adumbrated, of deviation from the principles by which India's freedom had been won. It is not hard to see part of the reason for the present frustration in the contrast between Gandhiji's unhesitating squaring of outer action with inner conviction and the fact that today "we want to overthrow evil but are not prepared to renounce personal benefits that accrue to us from it."

The philosophy and disciplines of Gandhiji, both rooted in his passion for truth, are convincingly presented, including his spectacular success in forging an irresistible non-violent sanction through the constructive programme that he advocated. Shri Pyarelal's defence of Gandhian methods and Gandhian economics is as cogent as his appreciation of their underlying principles is patently sincere. These lectures should be thoughtfully read by all those with the country's good at heart.

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